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"HOW BEAUTIFUL UPON THE MOUNTAINS, ARE THE FEET OF HIM THAT BRINGETH GOOD TIDINGS, THAT PUBLISHETH PEACE."—Isa. lii, 7.

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ANSWERS

"213 Questions without Answers,"

By D. De Vinne,
WITH REJOINDERS,
By A. C. Thomas.

78. If God when he created, did not know the re-
sult of creation, is He infinite in knowledge?

A. But he *did* know the result, in all its rela-
tions, bearings and consequences; and he knew
that such a creation would be the most perfect,
superior, and upon the whole, the best adapted,
to bring about the greatest amount of happi-
ness.

79. Power is the ability to do: is knowledge simply
the ability to know?

A. At present, we will say that it is the *actual*
perception of all things, which are, and those
which will be; although there are different
views on this subject.

80. If God *knew* when He created man, that some
would be eternally wretched, did He not *will* this
to be their doom?

A. Not at all, for this plain reason; There is
no connexion between certainty and necessity.
The simple knowledge of what a free agent will
do, has no *influence* whatever in bringing that
event about. Let us not reverse the order of
things in viewing this subject. Because an
event will take place, on that *account* God knows
it; observe, the knowledge must always be in
consequence of the existence of the thing; and
not as some imagine, the existence, or taking
place of the thing to be in consequence of the
knowledge of it. In the order of things, though
perhaps not of time, the knowledge of an event
must be *after* its actual or possible existence, for
had it no such existence, actual or possible,
there certainly could be no knowledge what-
ever about it. For none could see an act per-
formed which never would be performed.

Rej. There is not a plainer principle in morals than this:
The *known* or *expected* result of a perfectly deliberate and
voluntary act, determines the nature of the motive. The
act of creation was deliberate and voluntary on the part of
Deity—He perfectly knew what the result would be—and
if He knew that some of mankind would be eternally
wretched, He created them for that end. It is impossible
for either sophistry or quibbling, to set aside this conclusion.
Make what distinction you please between necessity and
certainty—dwell as you may on fore-knowledge, or after-
knowledge,—the whole matter is summed up in the conclu-
sion above noticed. The Divine knowledge of what would
be the result of creating mankind, under the influence of
any combination of circumstances, must have been anterior
to the act of creation. He was under no necessity of crea-
ting—yet He created; He was under no necessity of plac-

ing any of His creatures in such a situation as He knew
would result in irretrievable wo—yet, according to popular
theology, He placed many of mankind in just such circum-
stances as He could not avoid knowing would terminate in
endless despair! From the "tender mercies" of a system
which gives us such awful representations of the Father of
spirits, "Good Lord, deliver us!"

81. If God *willed* the endless misery of a part of His
creatures, why is it said that He "will have all
men to be saved?" 1 Tim. ii. 4.

A. But he did not *will* that any should be
miserable. Here is a sophism: the framer of
this question, uses the word *will* as synonymous
with *decree*, or a fixed unconditional purpose;
but this is not its meaning in this passage. The
thelei sotherai, 1 Tim. ii, 4, of the apostle, sig-
nifies simply that God is *willing*, is *desirous*
that all men should be saved; and taken in
connexion with other Scriptures, means that
God wills or desires their salvation as free a-
gents, on condition of repentance and faith. To
give the word *thelei*, the meaning of a fixed pur-
pose, would destroy the argument of the apos-
tle and render the passage unintelligible.

Rej. The above is all assertion. According to the re-
spondent, God must be understood to say to the sinner,
"Go your way, and be saved if you can; I am *willing*
to save you, and *consequently* will place no obstacle in the way
of your salvation."

In Matt. viii, 3, the word *thelei* is used. "And Jesus
put forth his hand, and touched him, (the leper) saying, 'I
WILL; be thou clean.' Did our Lord simply mean that
He was *willing* for the leper to be cleansed? Was not His
will a determinate purpose?

John v, 21. "For as the Father raiseth up the dead,
and quickeneth them; even so, the Son quickeneth whom
He *WILL*," (*thelei*;) not as the respondent would have it,
that the Son was willing to quicken those who were willing
to be quickened—but "the Son quickeneth whom He
WILL." Here *will* is used to denote a fixed purpose—and
the same original word is used in the passage quoted in the
Question. It is the determinate purpose of God, to save
all mankind—and hence it is said, that "He *WILL* have all
men to be saved." To this end, Jesus "gave Himself a
ransom for all men, to be testified in due time." And on
this ground, we are required to pray in faith, nothing
doubting.

82. If the Scriptures should testify, that God "will
have all men to be damned," could we safely
infer that a part might be saved?

A. This supposition can never exist: But if
it did, the above answer would solve it.

Rej. If God is *only willing* that all men should be saved,
we see no reason why it would not be equally proper to say,
'He is *willing* that all men should be damned.' Can God
be willing for any creature to be damned, under any circum-
stances whatever?

83. As the Scriptures testify, that God "will have
all men to be saved," can we safely infer that a
part may be damned?

A. Yes, because "They will not come to
Him, that they might have life," John v, 40. They reject
counsel of God against themselves, Luke vii, 30. That thousands do reject their
own best interest, is a matter of fact and daily
observation. If God is determined on the un-
conditional happiness of all men, as you sup-
pose, I would ask in turn, why He does not
manifest it, by causing it to take place at pre-
sent? Surely our world abounds in wretched-
ness; God is able, but we see that He does not
irresistibly prevent it. Matter of fact is there-
fore against your doctrine; and if we argue
from the present to the future, we have no more

reason to believe that He will irresistibly pre-
vent it in a future world, than that He does in
this.

Rej. If the passage quoted by the respondent be under-
stood to teach endless punishment, then Paul was in error
when he declared, that God "worketh ALL THINGS after
the counsel of His own WILL," (tou thelematos autou,) Eph. i, 11. It is true that Jesus said to the unbelieving
Jews, "Ye will not come unto me that ye might have life,"
but he said also, "And I, if I be lifted up from the earth,
WILL DRAW all men unto me," John xii, 32. Both pas-
sages are true. For the time being, the Jews would not
come to the savior—but the promise assures us that Jesus
will draw them to him. No doubt the doctors of the law in
olden times, rejected the counsel of God against themselves,
as thousands do in the present day—"nevertheless, the
counsel of the Lord, *that shall stand*." The "counsel of
his own will" cannot be thwarted by the wisdom of this
world, which cometh to nought. They who once denied
and rejected Messias, will bow the knee, and "confess that
Jesus Christ is Lord, to the glory of God the Father." As
to the reason why many remain in the bondage of corrup-
tion in the present life, all I have to say, is simply this—
"Even so, Father, for thus it seemeth good in thy sight."
But "the creation *shall be delivered* from the bondage of
corruption, into the glorious liberty of the children of God." Rom. viii.

84. If God made an endless hell before He created
man, did he know there would be use for it?

A. The Scriptures do not say that He did.

Rej. Does the respondent intend to grant, "The Scriptures
do not say that God made an endless hell before He created
man?" or does he simply mean, "The Scriptures do not say
that God knew there would be use for an endless hell?"

85. If God knew there would be use for an endless
hell, must he not have created some men for end-
less misery?

A. No: this does not follow.

Rej. God made nothing in vain. If He made an endless
hell, He must have intended that it should be occupied.

86. If God made an endless hell, was it included
in the works which He pronounced "very good?"
Gen. i, 31.

A. Hell, not being a *part of this world* or sys-
tem, was not included in that declaration. But
if it were, is it not good to subserve its purpose,
as prisons with us?

Rej. It is written, "The Lord shall rejoice in His
works," Ps. civ, 31. If God ever made an endless hell, it
is one of His works—and He will rejoice in it. "His *tender*
mercies are over all His works, Ps. cxlv, 9. Of course,
His *tender mercies* are over the endless hell, which the re-
spondent supposes the Lord has made, whether it be in this
system, or in any other. The object of prisons in the
earth, is either to reform or deter, or both. An endless
hell could not be the means of reforming its inhabitants—and
saints and angels need not the sight of hell torments to de-
ter them from sinning.

87. If there be an endless hell, and it was not made
before the creation of man, when was it made?

A. When it was necessary—when free agents
sinned against God, disturbed the order of His
work, invaded the rights of the unoffending,
and after long trial to reclaim them, became at
last incorrigible.

Rej. I presume it was when an endless hell was created,
because found necessary, that "the morning stars sang to-
gether, and all the sons of God shouted for joy!" Job
xxxviii, 7. The truth is, the Bible is entirely silent about
an endless hell, and about endless punishment—and it is
folly to talk of the *utility* of misery infinite in duration. I
desire to repeat, that the Scriptures know of no such cha-
racters as the irreclaimable and incorrigible.

88. If there be a personal Devil, who made him?

A. God, who made the other angels, "who kept not their first estate," Jude vi. As to the personality or real existence of the Devil, the Scriptures give us sufficient proof. They speak of his personal existence, as clearly as they do of Adam, Abel, or any other being. That criticism which would represent him as an ideal or allegorical being, would with as much propriety make out Noah and Abraham, king David and our Savior, to have been such kind of beings. And such an interpretation would unsettle all history, and the meaning of all language; it would nullify all law, make uncertain all property, and endanger even life. How desperate must that cause be which flies to such subterfuges for support! All nations, whether ancient or modern, civilized or savage, have believed in the existence of an evil spirit, and he who would deny it in opposition to the Bible and common consent of mankind, has come at least five thousand years too late.

Rej. Peter was called Satan, and Judas a Devil. The existence of such personal devils as these, I do not dispute. The word devil, literally signifies an adversary, an accuser, a slanderer. The word Satan has substantially the same meaning. In this sense the devil, or adversaries of Christianity, cast some of the primitive disciples into prison, Rev. ii, 10. The deacons' wives were not to be devils, (*diabolous*), or as in the received version, *slanders*, 1 Tim. iii, 11. The devil is also the tempting power. And it is written, "Every man is tempted when he is drawn away of his own lust and enticed," James i, 14. Jesus "was in all points tempted as we are, yet without sin," Heb. iv, 15. If the devil be a personal being, why are we not conscious that we are tempted by him? Why do we not see him?

As to "the angels who kept not their first estate," it remains to be shown that they were any other than human beings like ourselves. The ministers of the seven churches in Asia are called *angels* in the Apocalypse. And the angel or minister of the church in Ephesus, is spoken of as a fallen angel, Rev. ii, 1, 5.

That surely, must be a diabolical law, which can be nullified by denying the personal existence of the devil. And if the security of property and life be dependent on a belief in the existence of the devil, his Satanic Majesty must be a very useful being! The respondent seems to think that a personal devil is the cause of all the moral evil in the world, and yet he would have us believe that a recognition of the existence of a personal devil, is the foundation of all moral virtue! For he says, that to deny such personal existence, "would be to nullify all law, make uncertain all property, and endanger even life." Now I venture to affirm that the respondent will find the Universalists of his acquaintance as obedient to the law, as are any of his own sect; and that he would as readily trust them with the keys of his house, and feel his life as secure in their presence, as though they believed in as many devils as there are leaves on the trees.

89. Can there be any such thing as sin in heaven?

A. No—None can be allowed to remain there.

Rej. The question is not, whether any such thing as sin can be allowed to remain in heaven, but whether any such thing was ever committed there.

90. If there ever was sin in heaven, may not sin be committed there again?

A. Not by those who have believed in the Lord and Savior, and who have remained faithful during their probation; for by this they are confirmed in a state of holiness.

Rej. Then it appears that the angels of God had a day of probation on trial! as though Deity was so entirely ignorant of the nature of the beings he had created, as to render it necessary for him to institute a process for becoming acquainted with what he could not otherwise know. The truth is, if a holy angel ever sinned in heaven, a holy angel may sin there again—and thus there can be no security for the eternal continuance of celestial bliss.

91. If an angel of light became a devil, was not Paul in error, when he said, "Satan is transformed into an angel of light?" 2 Cor. xi, 14.

A. No, for St. Paul does not say that Satan became an angel of light, but that he transform-

ed, that is, he assumed the external appearance of one.

Rej. Neither does Paul affirm that "an angel of light ever became a devil," that is, in the popular usage of such language. Four thousand years after the creation, Jesus said, "I beheld Satan, as lightning, fall from heaven," Luke x, 18. The seventy had just informed the Savior, that even the devils (*daimonia*) were subject to the divine authority. Jesus assured them that he beheld the downfall of the power of the enemy, the adversary of Christianity. Yet this adversary or Satan, could assume the appearance of the ministers of Christ. The popular views concerning the devil, would make of him a very Proteus, a very chameleon. At first, a holy angel; then a speaking serpent, who was condemned to go upon his belly all the days of his life; then a walking enemy; then apparently, an angel of light; then a dragon—and so on to the end of the chapter. Now all these difficulties are solved by admitting, what is obviously the fact, that such representations are highly figurative; and that they are intended to set forth the character and influences of the adversary—whether that adversary be the LUST by which every man is tempted, or the outward opponents of righteousness and truth.

Original

"PRESENT STATE OF THE NEW MEASURES."

An article under this head appears in the "Christian Intelligencer," of May 3d, from which we quote the following:

"As we never expect that a violent storm will be of very long continuance, so we have never anticipated any other fate for the system of new measures, than that it would pass like a thundergust over the church, though we have had much reason to fear that its desolating effects might be felt even beyond the present generation. The fact turns out to be, that where these measures, we mean particularly, the more exceptional and violent of them, were adopted first, they have either entirely, or to a great extent, gone into disuse; though a tremendous reaction has taken place in the churches, the results of which, are already seen in contention and distraction; and in many instances, in the separation of the minister from his pastoral charge. We are not aware that there are any churches in this immediate region which are making any special effort just now to sustain these measures, and we presume that not a single church around us, in which the course which is adopted by those who are considered the ultra-men of the party, such as Messrs. Burchard, Littlejohn, Myrick, Foote, &c., would even be tolerated. But there are parts of the country, it would seem, in which the storm is raging—if not as violently as it has formerly done in some other places—yet in so great a degree, as to spread discord and wild confusion all around."

This is the language of the "Dutch Reformed" paper of this city, the editors of which, ("an association of members of the Protestant Reformed Dutch Church,") are the staunch advocates of the doctrine of endless misery; a doctrine, the promulgation of which, is spreading "discord and wild confusion all around." But perhaps this will be denied: I shall be told that it is not the preaching of this doctrine, "the results of which, are already seen in contention and distraction," it is the manner, the novel schemes devised to make people believe so gloomy a dogma, which are objected to. Only proclaim this doctrine in the good old way, mention it once or twice in a sermon, devoid of any pathos or overheated phrenzy, and all will be well. These "offensive innovations," the uttering of hell's torments with a voice of seven thunders, this trembling and agonizing at the threshold of the deep sulphureous abyss, disturbs our Dutch brethren. We are reminded of an anecdote once related to us of a young lady, who knocked at the door of a gentleman's sleeping apartment, and begged to be excused for molesting him, but the house was on fire! and just ready to crum-

ble into smoking ruins!! Limitarians should be the last to complain of the earnestness and new-fangled methods of their brethren in disseminating a sentiment which holds so conspicuous a place in their creed, and which they believe to be the truth of God. Who could find fault with an individual for vociferating too loudly, or for adopting "new measures," to arouse the sleeping inmates of a house enveloped in devouring flames?

If Mr. Burchard and the other modern revivalists named in the "Intelligencer," have some newly invented process by which they can send home to the thrilling, bleeding heart, the doctrine that some men will be the sport of fiends, and the prey of ceaseless tortures; ought not the believers of such a tremendous tenet, to blush at their own lukewarmness and apathy, instead of reprobating any methods, however extravagant they may be, which are devised to escape a doom so awful? This writer proceeds,

"We lately saw it stated in a letter from an intelligent and pious man at Buffalo, dated about a month back, that though Mr. Burchard and his friends, claimed as the result of a recent protracted meeting there, that there were 600 converts, yet with all the persuasion that could be used upon men, women and children, only 120 could be induced to join the church; and where the other 480 were, no mortal could divine."

The reader will perceive, that just one fifth, according to this statement, whose fears had been excited from hearing "hell" preached, were added to the church, and we hesitate not to say, that among all the churches, there is not a greater proportion. Not more than one in five, who hear the doctrine of endless misery, are persuaded to join the church, solely from considerations of fear.

"The fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."

The writer in the "Intelligencer," goes on to mention some of the vagaries of these "New-light innovators." Mr. F., he tells us, at a protracted meeting in Cleveland, Ohio, said that "the Lord is about making you a visit in His chariot, and you must prepare a turnpike for Him. Throw up the earth on this side, and throw up the earth on that side, and again on this side, and then on that side, and if there are any bodies of dead professors in the way, bury them up, and take a roller and roll it down." "Mother," said a child who heard it, what did the minister mean by "chariot of the Lord?" The mother, without answering the child, asked him what he thought of it? "Mother, it seems to me like the great idol they tell us about in the Sabbath school books, which they call Jugernaut."

The writer proceeds to reprobate the "familiarity" which some indulged in their prayers on that occasion. For example, "Lord, bless Br. Long; we thank thee, that he is willing to come and be prayed for. Bless Br. Lewis and his family, and Lord, bless the young man in Br. Potwine's store, who is represented as in a dangerous situation, and Lord, we think of others whom we would bring before thee, but it is time our meeting should close." Several other particulars are mentioned, equally as gross and irreverent as this. The following verse was sung:

"I can but perish, if I go; I am resolved to try.
For if I stay away, I know, I shall for ever die."

"Every one present understood, that direct reference was had to coming up to the *anxious seats*, and that if one staid away from those, he must for ever die." "A pious lady, was grossly insulted for keeping her seat when Christians were requested to rise."

Now, however wild this conduct, and these

schemes, may appear to our friends of the "Intelligencer," we are aware from the course hitherto adopted by that paper, that if a Universalist clergyman were to indulge in such a course, the whole denomination would fall under their severe reprehension. They should bear in mind, that these "new measures, these offensive innovations" which they oppose, and "the desolating effects of which they fear may be felt beyond the present generation," are the legitimate fruits of the doctrine, which they, themselves, inculcate and cherish; viz: the doctrine of endless misery. Let the gospel be preached in its pristine beauty and simplicity, divested of this heathenish notion, and these detested efforts, will die a natural death.

We would say to our Dutch Reformed brethren in all sincerity and brotherly love, "first cast the beam out of thine own eye, and then shalt thou see clearly, to cast the mote out of thy brother's eye." B. B. H.

Original.

BRIEF DIALOGUES—No. 1.

Partialist. Good evening Mr. Universalist. I hope you are well, Sir.

Universalist. I am obliged to you Mr. Partialist, I am quite well, both in body and spirit.

P. I think your doctrine is well calculated to comfort one who really believes it. But I think it is a false security.

U. The language of our doctrine truly is "Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you." 2 Cor. xiii, 11. But why do you think this a false security? Are they not safe who trust in the Lord?

P. Yes, they who 'trust in the Lord' are safe, I know, but there is something here, (putting his hand to his breast,) that will not let me believe that doctrine—that tells me all will not be well hereafter.

U. Then you do not feel entirely safe, I presume?

P. No, I cannot believe that doctrine. I should like to believe it, if it is true, but I cannot.

U. Then you do not trust in the Lord, according to your own story; for you say those who trust in Him are safe. But you trust in that 'something' in your own breast. What is that 'something'? Perhaps it is an 'evil heart of unbelief'.

P. No, it is not an evil heart; it is conscience the inward 'monitor.'

U. You certainly do not believe God; for he says, in his word, that he 'is the Saviour of all men, specially of those that believe.' Now, if you believed this, you would learn to 'trust in the living God.' 1 Tim. iv, 10. But it seems you make your trust in yourself, or something that is in you, making that the criterion of truth, notwithstanding it is written cursed is he that trusteth in man.

P. Do you not make your own conscience the criterion of your faith? Does not every man do it?

U. No, by no means. I make the Bible the criterion of truth and the standard of my faith.

P. But do you not understand the Bible according to the dictates of your conscience?

U. No. That would be to exalt my prejudice above the word of God, and make my conscience the standard by which to try the Bible, and I should thereby modify the wisdom of Heaven to the folly of man! Hence the Bible would be useless. I might as well discard it altogether, and walk according to the sight of my own eyes. Indeed, by doing this I should avoid the sin of profaning the inspiration of God into an instrument of my will. Now, I do the very reverse of all this. I make the Bible the standard of my conscience, and its truth the criterion of my

my faith; and render up my prejudices a sacrifice upon the altar of truth, whenever I find them at variance with the dictates of Inspiration. And so ought all men to do.

P. Well, I must confess these are new ideas. But I believe the majority of the world is against you.

U. Ah, you have adopted a new standard already. Just now you were for trying truth by your individual breast; now you would determine it by ballot and hold with the majority.

P. Well, you are a crooked fellow, I must confess I can do nothing with you.

U. You mistake. You are the one who 'crooks.' I go strait ahead. But I hope I can do something with you. I will allow, in one sense, the majority are against me. Taking the inward monitor for their guide, men continue Pagans, or Jews, become Mahomedans, Romanists, Lutherans, Quakers, Methodists and every thing else, and go on in the broad road to destruction. But whoever will cast his own imagination away, and resolutely follow the word of the Lord will, infallibly, 'come to the knowledge of the truth and be saved, by believing in the future immortal felicity of all mankind.'

P. Well, I should like to talk more with you upon this subject; but it is wearing late, and I must take my leave.

U. O, well, call again, I shall be glad to see you some evening next week and hold another conversation with you. If you Partialists would exercise a little kindness and sociability, instead of your accustomed coldness and ostentation, we might all be happier. Good night, Sir.

P. Good night.

S. W. F.

The following dialogue between Rev. W. I. Reese, of the Universalist denomination, and Rev. Mr. Burchard, is not published on account of its particular importance to the religious public, but because it has been denied by some of the friends of Mr. B. It is not probable such a conversation could have occurred without witnesses, in the midst of a congregation assembled for religious purposes. Nor will the general truth of the statements be called in question by those acquainted with Mr. R., whatever may be their religious creed.—*Buffalo Bulletin.*

A DIALOGUE.

The following conversation took place between myself and the Rev. Jedediah Burchard, in the Free Church (so called,) in Buffalo, in the forenoon of the 26th of December, 1833—it being a time of an attempted revival among the people worshipping in said church. Notice was given the evening previous, that a meeting for religious conversation would be held in the church the following morning, at 10 o'clock, and a general invitation was thrown out for all christians to attend. Claiming to consider myself invited I appeared there in season, and was politely directed to a seat by the Rev. Mr. Martin, who subsequently inquired for my name, which I gave him. Upon which or a few minutes after, Mr. M. held a whispering intercourse with a young man from Orleans county, who immediately went out and returned in about two or three minutes with Mr. Burchard. After making a few sallies at two or three persons among the anxious, he made his way to me, and accosted me in the following manner:—

Burchard. What is your name, Sir?

Reese. My name is Reese.

B. Have you been born of the spirit of God Almighty?

R. Yes.

B. Do you believe you will be eternally saved by Jesus Christ?

R. Yes, I have no doubt of that, Sir.

B. What do you come here for, then?

R. I came, Sir, because you invited me last evening, when this meeting was appointed for

religious conversation. The invitation was not limited.

B. You are an intruder, Sir! We do not want you here, this is the place for sinners, you are not under conviction are you, Sir?

R. I am not under conviction, Sir. This may be the place for sinners, but I notice yourself and Mr. Martin are here,—are you sinners, or under conviction, Sir?

B. We are here to direct those sinners to Jesus Christ, and we do not want you here.

R. I presume you do not want me here, Sir.

B. Well, now, Reese, if you are a gentleman you will leave this house. Will you go?

R. No, Sir! not now.

B. You are no gentleman, Sir.

R. That is your opinion, Mr. Burchard; I may still, however, be a gentleman.

B. We want you to leave this house, you are an intruder on our meeting.

R. I spoke to no one, Sir, until I was spoken to; I do not design to disturb your meeting, nor, do I intend being in a hurry to leave the house.

B. What then if I should put you out, Sir?

R. Why then, Sir, I should go peaceably, I should make no resistance, for my Master tells me not to resist evil. You do not treat me like a gentleman, Mr. Burchard.

B. Treat you like a gentleman! I treat you ten times better than you deserve. Reese, you are a notorious Universalist.

R. I own I am a Universalist; but why do you treat me better than I deserve? you should not act thus. It is very common for you to abuse Universalists, and caricature their doctrines.

B. I treat you all ten times better than you deserve. Reese, you will be eternally damned!

R. No, I shall not, Sir! I do not believe a word of it. You do not think to frighten me, I hope, Mr. Burchard.

B. You don't believe it, eh? God Almighty has left you to believe a lie, that you might be damned!

R. No, he has not; I know better than that, Mr. Burchard; do you think Jesus Christ would treat me in the manner you have, Sir?

B. Jesus Christ treat you in the manner in which I have! No! He would not notice you so much; he would tell you, you'll be damned, and leave you.

R. Mr. Burchard sit down here; I want to talk with you about some of your abuses upon the order of Universalists. I understand the teachings of Jesus Christ as well as you do perhaps.

B. We want you to leave this house.

R. I suppose you do, but I prefer not to go now.

B. This is my house, we want you off about your business.

R. This is a free house, Sir; I am not meddling with your business.

B. Suppose I should put you out of doors, Sir?

R. Why, then, Sir, as I told you before, I will go without resistance. You may execute your threat if you please.

B. Will you leave this house?

R. No, Sir! not now; sit down here Mr. B. I want some talk with you on the subject I mentioned.

B. I will have no more to do with you.

[Exit Mr. B.]

The above is substantially correct.

Buffalo, Dec. 28, 1833. W. I. REESE.

Rayner's Lectures.

Just received and for sale at this office, Rayner's Lectures, comprising nine lectures on the Parable of the Rich Man and Lazarus, (noticed a few weeks since in the Messenger,) price 50 cents.

PHILAD. UNIVERSALIST INSTITUTE.

Of the formation and objects of the "Young Men's Universalist Institute," our readers have already been certified. We shall take occasion ere long to publish the Constitution, with some remarks on the utility of the measure adopted by the Young Men of the Lombard-st. Church. Meanwhile we commence the publication of a series of Original Essays, written by members of, and read before the Institute. It should be remembered that they are the first productions of young men. The cold eye of criticism may see some things to condemn; but the considerate and generous will duly appreciate the motives of the writers, and applaud their attempts.

A. C. T.

ORIGINAL ESSAY—No. I.

Read before the Philadelphia "Young Men's Universalist Institute."
Intellectual Improvement.

The following lines were written with a view to impress upon the minds of my young friends the many advantages ever flowing from an early attention to moral and intellectual improvement; and however indifferently I may treat the subject, I feel confident that my attempt will be received with feelings of kindness.

There are but few persons, probably, so ignorant, as not to know the vast importance appertaining to the improvement of the youthful mind, however negligent they may be in that important particular.

A large majority of the young men at the present day, devote great portions of their time to idle pleasures, receiving therefrom a momentary gratification, which, when passed away, leaves behind nothing but the sorry reflection that that time might have been better employed in the extension of their mental faculties—and that, by so employing it, they might be enabled to lay up for themselves a store of happiness which can never pass away—which will be with them through every scene of life; in wealth and poverty, in pleasure and in pain—and when their sands of life are run, will hand down to their offspring the richest treasure that parents can bestow upon their children.

Young men are apt to believe themselves naturally so ignorant, that it would be deemed presumption in them to attempt to gain as great a height in human knowledge as others have done whom they consider as having had advantages from nature superior to themselves; but this is a sad mistake, which tends to prevent exertion to a display of their own intellectual powers.—Most persons are actually in possession of a greater share of knowledge than they themselves are aware of; but nothing short of practice, and confidence in themselves will serve to bring it before their understandings. This idea may seem somewhat strange; but when we take into consideration the fact, that all men are born with forms alike, and all the senses similar one to another, it is not reasonable to suppose that they should differ in point of minds only. It is, therefore, simply the cultivation of the mind which causes the great difference to appear.

The benefits resulting from knowledge are many and various; and all the trouble and expense a young man can endure in its pursuit, will be amply compensated in the power accruing to himself, in the decided advantages it affords him over his fellow-beings. What real pleasure can an ignorant man enjoy? None.—He is pushed through life as a thing scarcely worthy of a passing thought, and seldom admitted into the social circles of intelligent beings.—But the hand of friendship is ever ready for the well informed, who are received with open arms into all classes, from the proud and haughty occupants of the palace, to the poor and humble tenants of the hut.

How often do I look back upon the few short years of my own existence, and count with deep

feelings of regret, the many hours I have spent in idleness? How often do I look around me, and see my young friends, who have not had as many opportunities as myself—see them soaring as high above me, as the eagle above the meaner birds of creation? How often do I hear of men from the lowest rank in life, elevated to the very pinnacle of fame? And how do they accomplish this? Why are they so exalted?—Because they possess in many instances an unbounded thirst for knowledge; because they pursue with unlimited ardor one particular object: the cultivation of their minds.

The effect of knowledge in improving the moral condition of man, is of itself sufficient to induce us to devote great portions of our time in its cultivation. The more learned a man becomes, the more liable he is to conform strictly to the rules of morality, and the advantages flowing therefrom can be denied by none. It teaches us to be honest in all our dealings with our fellow-men; and what greater blessing can we desire. It makes us better brothers, better husbands, better fathers, better neighbors, and renders us objects of the esteem of all who come within the sphere of our acquaintance.

It is in direct opposition to that foul curse of man, intemperance; but a faithful guide to lead us through the sweet and pleasant paths of sobriety. And oh! how desirable an object is this. Let us look for a moment upon the wretched—aye, horrible condition of the drunkard. I have seen an affectionate wife and mother with all the painful anxiety she was capable of feeling for the prosperity of her darling children, hanging about the neck of a drunken husband, with tears in her eyes, her bosom rent with sighs, and a heart bursting with agony, entreating him in the language of love, to reform from the error of his ways; when the brutal wretch, in return for her affections, struck her to the floor, accompanying the act with awful curses and imprecations—and then flew with the fury of a madman to vent his rage still further, upon his poor little unoffending children. This same man was once a respectable member of society; but was one of those who consider the things which affords a momentary gratification the most conducive to the happiness of man: and consequently, instead of paying that attention which was necessary, to his moral improvement, wasted his time in pursuit of what he believed constituted happiness, till he sunk down imperceptibly, step by step, into the very lowest depths of degradation. And he is not the only sufferer; his affectionate wife, and tender children, become the victims of his folly.

I could say much more on this interesting topic, but will for the present leave it for the consideration of those who think this worthy of a perusal, sincerely hoping that my young friends will turn their serious attention to this important subject—that they may not only be benefitted at the present time, but when their last hour has come—when they are called upon to pay the last debt of nature—when they are about leaving this mortal existence for a better and a purer world, where all is sunshine, joy and gladness, they may be enabled to look back with pleasure upon a life well spent, and quietly and peaceably resign that life which God as a blessing gave.

J. H. G.

PERSONAL VANITY.

Vanity is a sin peculiar to no class. It is common both to the ignorant and the learned, the poor and the rich, the clown and the gentleman, the christian and the infidel. It is confined to no sex, no rank, condition. It displays itself in the cottage, in the palace, in the kitchen, in the parlor, in the house, in the streets, in the ballroom, in the sanctuary, in the hall of legislation and in the pulpit.

There is scarcely a sin, upon the black cata-

logue of human guilt, so subtle and specious, so endless in its arts and variations. But whatever be its form or color, the motives determines its character. 'A bad tree cannot bring forth good fruit.'

A desire to attract the gaze, or applause of mortals, must always be sinful; and especially when it arises from those providential distinctions which exist among mankind. One of these is elegance of person. By this I mean a beautiful countenance, a graceful form, polished manners, or any of those personal accomplishments with which the hand of God adorns some more than others. Strange as it may seem, these are often the occasion of great self-complacency and pride. These are the dainty offal on which vanity loves to feed and fatten. These are the idols at whose shrine millions worship.—But how foolish and how wicked.

Let me not be thought to undervalue or despise that beauty of person which the Almighty has imparted to any mortal. It is his work, and wherever I see it, I can contemplate it with the same admiration with which I contemplate the exquisite texture and colored variety of the lily, or gaze upon the splendor and magnitude of the heavenly orbs. But the world is full of beautiful and splendid objects; and wherein has an elegant man or woman more occasion to be vain, than thousands of the animal or feathered tribes? It is not because they have intelligence to discern their personal attractions. It is not because these are superior to the decorations bestowed upon other beings. Solomon, in all his glory, did not outshine the flower of the field.

Another cause of vanity is splendid attire. I pronounce no philippic against dress. On this subject I have only to say, let every one dress in such a manner as not to excite the attention, the gaze, and remarks of others. A poor woman in rich attire is an object of curiosity. A rich woman in rags is no less so. There is a medium, and when we step upon it, we incommode no one, excite no attention, create no envy, no disgust.

But this happy medium will not answer for those whose object is, by dress, to command attention and applause. Nothing short of an extreme in fashion, or something near it, will serve their end. Now, this is vanity. If not what is it? Is it comfort? No. Is it to keep up distinctions in society? I am not prepared to level all distinctions, and to say the poor and the rich shall live in the same style. But this distinction can be maintained, so far as it is proper and necessary, without excess or extravagance. If it cannot, let it be annihilated. Of the two evils, I choose the least.

But why should an attire, however rich and splendid, cherish and flatter pride? Man, in his best estate, is altogether vanity; a poor, frail dying mortal, whose glory is all borrowed and evanescent. He cometh forth like a flower and is cut down; he fleeth like a shadow and continueth not.—*Mother's Magazine.*

Dr. Johnson beautifully remarks, that 'when a friend is carried to his grave, we at once find excuses for every weakness, and palliations of every fault; we recollect a thousand endearments which before glided off our minds without impression; a thousand favors unrepaid; a thousand duties unpertormed, and wish, vainly wish, for his return; not so much that we may receive, as that we may bestow happiness, and recompense that kindness which before we never understood.'

WANT OF INDEPENDENCE.

A man should indeed be ashamed and afraid of what is shameful, but to shrink under every reflection upon his character, though it implies an ingenuousness and delicacy of temper, has nothing in it of true greatness.

MESSENGER & UNIVERSALIST.

SATURDAY, MAY 10, 1834.

The "Young Men's Universalist Institute" meet every Thursday evening at 8 o'clock, in a hall situated at the N. E. corner of the first alley in 8th street, below Walnut, Philadelphia. Entrance from the alley.

Conference at Good Luck.

A Universalist Conference will be holden in Potter's Meeting House, Good Luck, N. J. on Wednesday, May 21st. Means of conveyance will be provided by our friends at Hightstown and New-Egypt.

There will be preaching at the School-house in New-Egypt, and at the School-house near Col. Meirs' on Monday evening, May 19th; also on the same evening at the house of Col. Johnes, near Hightstown. On Tuesday evening there will be preaching at Toms River village, and also at Good Luck. On Wednesday, the Conference will be holden at the latter place. On Wednesday evening there will be preaching at Toms River; and on Thursday evening at Hightstown and New-Egypt.

PENNSYLVANIA CONVENTION.

The Pennsylvania Convention of Universalists will meet at Norristown, Montgomery Co. Pa. on Saturday morning, May 10, to continue in session two days. Ministering brethren are affectionately invited to attend.

JACOB MYERS,

Standing Clerk.

N. B. For the information of brethren at a distance, it may be proper to remark, that Norristown is situated on the banks of the Schuylkill, 15 miles N. W. of Philadelphia.

THE DESIGN OF GOD IN CREATION.

The following reasonings are selected from a discourse of Dr. A. Clarke, (see "Clarke's Discourses," Vol. I. Sermon 1,) on the Being and Attributes of God. After having offered various arguments, he adds,

"The final cause, or object of creation, gives equal proofs of the being and perfections of the Creator.

Every intelligent artist, works in reference to some end. Such an exertion of skill and energy as appears in the works of creation, must have had for its object, what was sufficient to justify such exertion. It is not enough to say that He made all His works to show forth His glory. He had no need to contemplate His own works to be satisfied with the exertion of His power and wisdom. This would suppose that His gratification depended on His own work. He needs not the exertions of His eternal powers and Godhead to minister to or augment His happiness; for, although He cannot but be pleased with every work of His hand, as all that He has created is very good, yet it was not for this end, but it was in reference to a great design, that they were created and still subsist. This design was the formation and eternal beatification of intelligent beings. He therefore made MAN in His own image and in His own likeness; He made him immortal, rational and holy. He endowed him with intellectual powers of the most astonishing compass. He made him capable of knowing the Author of his being in the glory of His perfections, and of deriving unutterable happiness from this knowledge. He rendered him capable of ascertaining the motions of the planets, and the laws by which they are governed: capable of numbering the stars, and weighing the sun. He has given him an understanding by which he walks through the heavens, and analyzes every part of the globe that is under his feet. In a word, He has set him over all the works of His hands, and put all things living under his authority. All sheep and oxen, with whatsoever walks through the paths of the deep. He has given him that

knowledge which is power; by which both the animate and inanimate creation is brought under his dominion, and becomes obedient to his will. Such a being alone, is capable of contemplating the works of God, and deriving the highest pleasure from this contemplation. The formation of such a being, even for this purpose, sufficiently justifies the exertions of the divine power and wisdom in the creation of the heavens and the earth.

But we shall see this more clearly, when we consider the fullness of his design in the creation of man. He made him immortal, a transcript of His own eternity, he cannot wholly die—cannot be annihilated: but must exist, and exist intellectually, to all eternity. He has made him holy, that he might be for ever capable of union with HIM who is the source and fountain of all purity; and his eternal happiness is to consist in his eternal union with this Being; seeing Him as He is, knowing Him in His own light, and endlessly receiving additional degrees of knowledge and happiness out of His fullness. To manifest his goodness and kindness yet more, He has designed that man should propagate his own kind, and multiply on the earth for thousands of years. Thus, innumerable immortal spirits are brought into being, in reference to each of which God has the same gracious design. An eternal spirit, such as that of man, is of infinite value; and has been justly said to be of more worth than the whole terraqueous globe, with all the planets, stars and suns which God has formed. And if one such spirit outvalue all these, of what worth must innumerable spirits of this kind be! To create such spirits, of such powers, for such an end, demonstrates an infinite kindness, as well as an infinite skill; and thus these works of God in their final cause, or the object of their creation, give demonstration of the existence and perfections of that Being by whom they were formed."

It would hardly be suspected from this extract that its author was still a believer in the horrid doctrine of endless sufferings. To show that such a result as that doctrine presents is by no means necessary in the divine administration I shall pass a few pages and quote another extract from the same sermon. Speaking of the particular providence of God, the Dr. says,

"That God has general laws by which He governs the universe, I am fully aware; I see them through universal nature: and that He has a general providence suited to those laws, I equally believe: but as all generals, imply the particulars of which they are composed, so I believe, God has His particular laws; and suited to them, His particular providence, adapted to every occurrence, and applicable to all possible varieties of persons, place, and circumstance; that nothing can occur to which He cannot adapt a particular influence, by which that occurrence shall be so directed, or counteracted, as to prevent the evil, and produce the necessary good.

And should there be occurrences which appear to be under the control of no particular laws, and should there be no natural means, to meet such occurrences, guide their operation, or direct their mal-influence; so sovereign is He, that without laws and means, He can, by the omnific volitions of His own mind, counterwork the evil and produce the good."

Here he has employed language the most explicit in affirming that "nothing can occur to which He cannot adapt a particular influence, by which that occurrence shall be so directed, or counteracted, as to prevent the evil and produce the necessary good," and that "so sovereign is He that without laws and means, He can by the omnific volitions of his own mind, counterwork the evil, and produce the good." Let us now turn back and conclude the first extract. In immediate connexion with that passage the Dr. says,

"It is no solid objection to this argument, that man has fallen from God and happiness,

into sin and misery. This does not at all affect the design of God. The fall was no part of His design: He made not death, neither hath pleasure in the destruction of the living. But to remedy this evil, in His vast love to the world, God gave His only begotten Son, to the end that they who believe in Him should not perish, but have everlasting life. And although sin has entered into the world, and death by sin; in consequence of which, we must needs die, and are as water spilt upon the ground that cannot be gathered up again; yet God hath devised means that His banished should not be expelled from Him. And to accomplish this end, Jesus Christ assumed human nature, and by the grace of God, tasted death for every man. He has sent His spirit and gospel into the world to convince men of sin, righteousness, and judgment; and offers a free and full salvation from sin and all its consequences, to every soul of man. By this dispensation of mercy and goodness, millions of millions of immortal spirits have already been saved; millions more are now on their way to glory; and this work shall go on till the earth shall be no more; all may be saved; for God hath not doomed a single soul to perdition, and the eternal restoration of even one of these immortal souls, is a sufficient justification of God's work in the creation, while even foreseeing the lapse of man."

I cannot find language to express my astonishment at the sequel here presented us. God's original "design was the formation and beatification of intelligent beings." Man sinned. But "nothing can occur to which he cannot adapt a particular influence, by which that occurrence shall be so directed, or counteracted, as to prevent the evil and produce the good." Now to remedy the evil of sin, in his great love to the world God gave his only begotten Son, who by the grace of God tasted death for every man. And yet, as if in defiance of reason, of consistency, of truth, of reverence to God, we are told that the eternal restoration of one of these (numberless) immortal souls, is a sufficient justification of God's work in the creation, while even foreseeing the lapse of man! !

S.

THE LUTHERAN STORY AGAIN.

In our paper of the 19th ult. we alluded to the story of a Lutheran Clergyman, published in No. 19 of this volume, about a Universalist who took for his text, "Go ye into all the world and preach the Gospel to every creature," but who refused to read the succeeding part, ("He that believeth," &c.) on being requested so to do by the Lutheran. With our remarks, we gave a story related of Dr. Beecher, by Br. Whittemore, which might be regarded an excellent offset to the one of the Lutheran Clergyman.

In the last Boston Trumpet, Br. Whittemore, as if determined to keep pace with our partialist friends, has given another good story in relation to the same subject. It is the more valuable from having occurred in immediate connexion with a kind of two-penny retail of this somewhat notorious orthodox slander. The reader, by turning to his Bible, will readily see the difficulty into which Br. Moore's request threw the Rev. Mr. Porter. He had very carefully prepared the pit for the poor Universalist, and proceeded to read in a very imposing manner, the declaration, "He that believeth and is baptised shall be saved, but he that believeth not, shall be damned," when lo, in pops the request of Br. Moore, with that troublesome little conjunction "and"—"AND THESE SIGNS SHALL FOLLOW THEM THAT BELIEVE," &c. We need not quote it entire. The reader can turn to it, Mark xvi, 17, 18. Is it not passing strange that men who claim to be teachers of others, will thus hazard their reputations for honesty and integrity, for the paltry consideration of a momentary gratification of sectarian prejudice and spleen?

But we will let the story speak for itself. After giving Br. Myers' account of the affair, as published in the Messenger, No. 19, Br. Whittemore continues, as follows:

P.

"We have now something to add which occurred nearer to us, and which we believe has never before appeared in print. Week before last, Mr. Braman, of Danvers, endeavored to do something to arrest the rapid spread of Uni-

versalism in that town. Not having much confidence in his own abilities to overthrow that doctrine, he sent to Gloucester for his Br. Porter, and to Malden for his Br. McClure to come and help him. A lecture was appointed for the former in the Baptist church on Monday evening, and for the latter in Mr. Braman's on Tuesday evening. Whether they had any other services, we know not. A majority of the male part of the congregation who listened to Mr. Porter, were supposed to be Universalists, among whom were Br. Moore a Universalist clergyman of Danvers, and Br. Peck then on a visit to that town. In the course of his sermon Mr. Porter spoke very freely of Universalists, being very particular to have it known to whom he referred; and at last, he related the story which we have given above, with such alterations as he thought would improve it. The orthodox clergyman referred to in that story, he said, felt fearful that his people would be led astray; for he perceived they were very much pleased. He, therefore, after seeking the aid of divine wisdom, requested the Universalist to read the next verse succeeding his text. The Universalist refused—he would not read it. Mr. Porter then proceeded to read it—"He that believeth and is baptized shall be saved, but he that believeth not shall be damned." Here he was about congratulating himself probably on the happy effect he had produced, and Messrs. McClure and Braman were chuckling with each other, when Br. Moore, who sat in the broad aisle near the pulpit, rose slowly from his seat and said, "will the speaker be kind enough to read the verse succeeding the one he last quoted?" Mr. Porter for a moment was amazed! he saw that it would not answer his purpose to read the next verse; and (doing the very thing of which he had falsely accused the Universalist minister) he backed out of the unfortunate circumstance into which he had foolishly brought himself, by saying hesitatingly, "It is not necessary now!" This affair spoiled the gentleman's discourse entirely. We advise Mr. Porter never to tell that story again, lest some Nathan should rise in the congregation and say to him, "thou art the man."

Now the fact in regard to this affair, is, the Universalist clergyman did read the passage as he was requested, and would have read more, but was denied the privilege; while Mr. Porter, who was holding him up to ridicule, *utterly refused to read the succeeding verse when he was requested so to do.* Did ever a man more completely expose his own folly and weakness.—He had not the politeness to invite Br. Moore into the desk, as the Universalist invited his opponent; if he had, the consequence might have been still more deplorable for him.

We now request orthodox editors whenever they relate the story of Br. Myers again, to give also, by way of illustration, the adventure of their Br. Porter, at Danvers, Mass."

ATTENDANCE AT MEETING.

We copy the following excellent remarks, on the subject of a punctual attendance upon public worship, from the Maine Christian Intelligencer. Br. Drew is right. It is of the utmost consequence to the success of a Preacher, that he be encouraged by a full attendance of his congregation on his meetings. It is not in the nature of any man living, be his talents and gifts ever so great, to preach with life and energy to empty seats. If he is laboring to instruct and improve his fellow men, he, at least, feels it necessary that they should be within the sound of his voice. He cannot reasonably calculate that his admonitions, his injunctions, and his exhortations will be borne on the 'wings of the wind' from the sanctuary to the dwellings of his parishioners. And he of necessity feels dejected, disheartened; and

how can it be otherwise? Let any individual just bring the subject home, one moment, to his own bosom. Imagine himself in the place of the preacher, with the plain palpable evidence before him of the grossest neglect from his congregation, sabbath after sabbath, and he cannot wonder that the preacher 'is dull,' and even discouraged. Where, let us ask, is the individual who can pursue any profession, cheerfully, without some evidence of interest in his labors, or success following them?

We are forcibly reminded of a remark of one of our most worthy ministering brethren, contained in a letter received from him not long past. 'I am one of those obstinate creatures, (says he,) that can't conform to all manner of negligence. People are more slack in going to meeting, than in subscribing to the preacher; and I will not preach where manifest neglect stares me in the face.' And who can complain of him?

As is well said, the simple contribution, (liberally) to the support of worship, is not the most important consideration. Lay at the feet of the preacher the wealth of India, and, if he is a *gospel preacher*, he will loathe the riches if they are to be purchased by preaching to bare walls. If he has a full and gratified audience, he is sure of a living, whether they obligate him their thousands or not. A full range of cheerful, happy countenances will impart more energy and spirit to his labors than all the money they can put in his pocket. This we say, will be the case with a *gospel preacher*; any other preacher is better without an audience than with—or rather the audience will be better without his *preaching* than with it.

We doubt not in the least that our own denomination are as free from this sin of neglect, as any other. But this is not enough; they should be far more so. They profess to hold a religion of *peace and joy*, and surely there cannot be a too frequent contemplation of its heavenly principles. It should be a pleasure, a rich repast to them to devote one day in seven to its particular service and examination, for their own gratification and enjoyment. And then they owe much to their fellows. An example is required of them. They profess to enjoy their religion. They ask their fellow men to believe it, that they may partake of the same joy. But what, we would ask, would be the sensation of those individuals—the very persons who had been urged by them to attend on its preaching, to witness their vacant seats, sabbath after sabbath. Brethren, it is but a poor compliment to our profession, to let our practice speak the language constantly in the mouths of our opposers—that if it was not for the fear of an endless hell they would neglect all the institutions of religion, &c. &c. From these, and many other considerations, we regard our own denomination under obligations to be punctual in this matter, above all others. We do not prefer any serious complaint against them within the circle of our own observation. But if there is even one individual who is neglectful in this business, we beg of him to read the article in question attentively, and if he has any interest in the welfare of the cause he professes, let him put to himself seriously the question at the close of it, and then so conduct as to satisfy his own conscience.

P.

"There is no way in which the friends of a Society can better promote its success and prosperity, than by a constant attendance on its meetings for public worship. Without this, indeed, no society can flourish, or even exist. As for the subscribing for the support of the ministry, and the promptness in meeting such subscriptions, necessary as they are, such are not the most important means of upholding a Society. There are many ways, and those in which money is

not concerned, wherein the members can do a chief good—by their influence, by their examples, and specially by their attendance at church. For ourselves—we speak as a preacher—we had rather have a member in a society with which we may be connected, whose place, extraordinary excepted, we always see filled at church, though he may not be able to give much, if any thing; than one who subscribes liberally and seldom or never, when he might as well as not, present the cheering encouragements of his presence in the sanctuary. We are all of us, to a greater or less extent, the creatures of sympathy. We "go ahead" or fall back, according as those around us appear, in good courage or lukewarm. The moment one begins to lag, or to express a discouraging word, the chance is, that his neighbor catches the same spirit, and these two will disturb other two; and these four other four; until none but those who are "fire proof," will stand out in their cause; and where the number of the latter description is small, the burdens soon are left to accumulate upon them till they in turn get disheartened and give up; then all is gone. Whereas, on the contrary, when a goodly zeal is evinced, when every one says to himself, "the effect of my example will influence another, and I will put my shoulder to the wheel and encourage all I can;" then it is that the ball gains new velocity, and the cause moves onward, all going "shoulder to shoulder." Under such circumstances, any Society, though small in numbers and in means; will surely grow and become firmly established.

Very much depends, we know, upon the preacher; but we also know that his success depends very much upon the countenance his friends and brethren show to him, and the cause which he advocates by their attendance on his ministry. As he casts his eyes around the church, and beholds his friends and their families present, he feels a new zeal awakened, a new encouragement created; and with a fresh spirit he says to himself—"for such people, I will willingly spend and be spent—arduously and studiously will I labor to reward them for their attention." On the other hand, as his eye surveys the vacant pews, and as he notices that, Mr. A. Mrs. B. Mr. C. and Mrs. D. who he has reason to believe might be present if they were so disposed, are not in their seats, he feels dispirited and hurt. It is with effort that he raises his voice to the almost naked walls, he feels discouraged, and goes home grieving. Let all our brethren seriously think of these things; and as they have any desire to see a society succeed, let us beseech them to *make it a point*—habit will soon make the custom a pleasure—to attend meeting, whenever circumstances do not necessarily prevent. To use the language of another: "Let every one, who for slight reasons forsakes the sanctuary, put to his conscience the following questions.—"Is it right for me to be absent from church, from a cause which would not detain me from my *worldly business*, from a *party of pleasure*, or a *scene of amusement*? May it not be, that by remaining at home this Sabbath, I shall encourage myself in a *bad habit*? May I not loose an instructive and interesting Sermon? And if I were certain of gaining no good myself, is not my example of importance? In fine, am I right in discouraging our minister, and thus making him less useful to others?"

[By the following statement from Br. Hillyer it will be seen that this indefatigable brother has not been idle the year past. His travel will amount to between sixteen and seventeen miles per day, on an average, for every day throughout the year. He has dispensed the 'word' we doubt not, faithfully, and so that it will take deep root, and bring forth abundantly, in many of the places. That it should in

some cases fall on 'stony ground,' is not surprising.]

LABORS OF A YEAR.

Br. PRICE—By reference to my Diary I perceive that I have travelled the past year in going to my appointments and returning home, 5,923 miles, as follows: by steam 3,597, stage 847, private conveyance 735, canal 393, rail-road 180, walked 166. Preached 179 times; 72 places; 24 counties. Forty-two of these places are in N. Y., 20 in Conn., 9 in N. J., and 1 in Penn. Preached in 12 Universalist churches, 2 Presbyterian, 2 Baptist, 1 Methodist, 2 Free churches, 5 Court-houses, 3 Town-houses, 35 School-houses, 10 Halls, and 2 private dwellings. The farthest place from home which I have reached during the year is Le Roy, Genesee Co. N. Y. For the last six months three-fourths of my Sundays have been taken up with the Societies in North Salem, Longridge and Saugatuck. S. J. H.

Brooklyn, May 1st, 1834.

[FOR THE MESSENGER AND UNIVERSALIST.]

It has been reported by a lady of this Village, who was on board the Steam Boat Nimrod, the 23d inst. that a religious conversation was entered into by Mr. Hillyer and Captain Brooks, the commander of the Boat. That the Captain refuted his arguments and "shut up his mouth." Now if this be the fact, if the Captain has completely destroyed the doctrine spoken of by all "God's holy prophets," and shut the mouths of its advocates, the public ought to be made acquainted with it, and the arguments by which it was done. I would therefore propose that Mr. Hillyer give a brief account of the discussion, in the columns of the Messenger, so that we can see the fallacy of his arguments, and renounce the erroneous sentiment of believing in a God of love!

I am also informed that a Methodist exhorter, (A. Lewis,) was on board and had much to say about the evil tendency of Universalism, and that his arguments were so conclusive, and his reasoning so cogent, that Mr. H. did not see fit to reply to them. So much for the opinion of this lady, who may be a little prejudiced; she having been heard to say, "she knew nothing about Universalism, nor did she want to!"—Her judgment in the matter, must of course, be considered final. J. B. N.

Bridgeport, April 29th, 1834.

Reply.

On the 23d ult. I took passage in the steam-boat Nimrod from Bridgeport to New-York. And so far from being confounded by the arguments of Capt. Brooks, there was not a word past between us, either upon the subject of religion or any other. Neither have I ever had any religious conversation with him.

Who Mr. A. Lewis is I know not. I recollect of seeing an elderly man on board, who I supposed from some circumstances was a Baptist. He may, however, be a Methodist. And altho' he talked very freely to another about what he termed *Universals* or *Universalists*, yet he did not direct one word of his conversation to me. I presume, (judging from the loose manner in which he talked) that he did not know that there was a Universalist present. He related several stories, such as the conversion of Universalists, and Universalism on a death bed, and interlarded these stories with isolated passages of scripture, but I have no recollection that he used any thing that deserved the name of argument.—He said that in a town near Hartford a number of Universalists had been converted during a late revival, and that in the West they were coming over in large numbers, and among them were Universalist preachers. He then gave two or three pitiful accounts of Universalists on their death bed.

Having long been sensible that I am wearing out fast enough without engaging in *steamboat* and *stage* controversies, and that such discussions seldom tend to promote righteousness and peace, I had resolved not to engage in such disputes whenever I could honorably avoid it. Adhering to this determination I made no reply to the gentlemen. Therefore, there was no conversation between us. S. J. HILLYER.

May 1st, 1834.

"A FRIEND TO HER SEX."

A writer over this signature has, in the last number of the "New-York Christian Messenger," reviewed in a very spirited manner the article which we sometime since published, which consisted principally of an extract from Mr. Neal's address on the subject of Intemperance. In the reviewer we recognize the style of a very valuable correspondent, and are exceedingly sorry that she should have thus understood the article. When we made the extract, we did not understand it as containing the slander which our fair friend discovers in it. Besides, the preliminary remarks, in which the address is styled an "Eloquent and manly composition," were not made by us, but by Mrs. S. J. Hale, the editor of the "Ladies' Magazine." If our friend will notice the article as it appeared in our paper, a number of which we will now send her, she will discover that most of the preliminary observations are quoted, and that too, from the author above named.

If Br. Price will copy this article into his next paper, he will greatly oblige his friend. D. B. S.

Ladies' Repository.

NEW WORK.

The subscriber has in preparation, a Volume of Miscellaneous Sermons, to each of which is to be added an appropriate prayer. It is designed for the use of societies which are destitute of the preached word, and also for private and social worship. In many towns throughout the country, there are a few believers only, who are deeply interested in the great cause of a world's salvation, through Jesus Christ. They have neither the means nor opportunity of employing a preacher much, if any of the time. Still they desire to 'grow in grace, and in the knowledge of our Lord and Savior,' and to afford an opportunity to their friends and neighbors for becoming acquainted with the great salvation. To help on in so noble a cause our periodicals and polemic works are doing much, but still there is a deficiency, which, it seems to me, will be obviated by the work above proposed.

The Sermons will be short, not exceeding six or seven pages. They will be of a moral and practical character, calculated to improve the affections and conduct, by teaching the true character of God and his government, the nature, design, effects, and ultimate triumph of the gospel, the private and social duties of the true christian, &c. &c. In fine, its object will be to carry out, in a practical manner, the great doctrine of universal love and salvation.

To give variety, we have engaged the assistance of many brethren throughout the country to afford a sermon and a short prayer connected with it. And from those whom we have formally addressed, who approve of such a work, a sermon and prayer would be very gratefully received. They will prepare them so as not to occupy over 7 pages. The volume will then contain 52 sermons, one for each Sabbath in the year. Besides, we are not heard for our much speaking. If encouragement sufficient is received, the author of each sermon will receive a copy gratis. It will be published the present season, in a handsome style, and afforded at a reasonable price. Communications may be forwarded to 'B. B. MUSSEY, 29 Cornhill, Boston,' or to W. S. BALCH.

Claremont, N. H. April 2, 1834.

The New-York State Convention of Universalists will meet in Utica, on the last Wednesday and Thursday in May.

The following is a list of the Delegates appointed by the respective Associations in the state, to attend said Convention.

Central Association—A. B. Grosh and John Freeman,* ministers, and Elias Brush, of Nelson, and Elisha Swift, of Sullivan, laymen.

Mohawk River Association—S. W. Fuller and J. Gregory, ministers, and Hon. N. Merriam, of Leyden, and William Graves, of Russia, laymen.

Black River Association—Seth Jones and Pitt Morse, ministers, and Hon. R. Devendorf, of Hastings, and P. Rathbun, of Oswego, laymen.

St. Lawrence Association—J. Wallace and B. Hickox, ministers and Hon. William Richards, of Waddington, and Lemuel Buck, Esq. of Canton, laymen.

Otsego Association—W. Bullard and J. Potter, ministers, and H. Brownell, of Hartwick, and C. Brainard, of Litchfield, laymen.

Hudson River Association—R. O. Williams and I. D. Williamson, ministers, and Stephen Van Schaack, of Albany, and Col. C. Harsen, of N. York, laymen.

Cayuga Association—J. Chase and G. W. Montgomery, ministers, and A. Clark, Elbridge, and E. Avery, Genoa, laymen.

Genesee Association—O. Ackley and W. I. Reese, ministers, and — Cook, of Penfield, and A. Hathaway of Bristol, laymen.

Chenango Association—Nelson Doolittle and Alfred Peck, ministers, Joseph Kingsbury and Samuel Eels, laymen.

A general attendance of Delegates appointed will be expected; and we shall be happy to see our ministering brethren generally on the occasion.

D. SKINER, Standing Clerk.

An apology is due Br. Whitcomb. We were out of the office at the time his letter was handed in, and the request at the closing part of it was not noticed by the attendant, until the bearer had left. Not knowing where to call for him, we could not send the articles by him. Will Br. W. direct some other person of his acquaintance to call who may be coming to the city, or point out some mode of conveyance by which he can receive the articles safely? P.

ANOTHER NEW PAPER.

The first No. of another new paper has just reached us. It is entitled, "Herald of Truth," and is published at Geneva, N. Y. semi-monthly, on a medium sheet, quarto form, at \$1 in advance, or \$1 50 if not paid within six months. It is published by Prescott & Kennicott, and edited by Br. E. D. Kennicott, who has recently entered the ministry of reconciliation. The number before us is very neatly got up.

Some of our brethren have remarked that our periodicals were consolidating to the mutual advantage of the public and publishers. But if this is the case, others are arising as rapidly. We sincerely wish our young brother every success in his endeavors to spread the doctrine he is proclaiming and an abundant reward in a pecuniary point of view for the arduous labor he has undertaken; but when the aged and faithful 'Watchmen' come to us in the spirit of despondency, as was the case with our brother of the Vermont paper a few days since, we really fear for the young and tender shoots which are just putting forth. But we will not indulge in the language of discouragement too much. They shall have our best wishes at least. P.

Adjourned Meeting.

The meeting of the "Second Universalist Society" which was called for last Monday evening, was adjourned to next Monday evening, 12th inst. to meet at half past 7 o'clock. A punctual and full attendance is particularly requested.

PEWS IN ORCHARD-ST. CHURCH.

Persons desiring Pews, or Seats, in this church can be accommodated by applying to the Sexton, on Sundays, at the church.

Religious Notices.

Br. S. J. Hillyer will preach in Pawlingtown on Sunday 18th inst.

[The New-York Mirror of the 19th ult. contains an elegant View of New-York from Brooklyn Heights. The editors close their description of the Plate with the following merited compliment to our country; in allusion to the Polish exiles who have recently sought an asylum here. The sentiment of the closing paragraph is no less forcible than grateful to the christian heart.]

Look! how the gallant ships, from where the sun
Now sinks behind that grassy plain, amid
Whose waving trees full many a gay robe flits,
Sweep on exultingly:—a foreign flag
Speaks them from distant lands.—Oh, how their hearts,
Who crowd the deck whence eager eyes are straining
Perhaps to catch a glimpse of some dear friend
Not seen for years—must leap with joy to know
Their perils ending, and in one more moment
That they shall feel their feet upon the land.
But, lo!—a flash!—the cannon's roar!—a flash!—
The roar is answered from yon tower-crown'd isle*—
These are the homeless exiles who are come
To seek thy shelter, ark of the oppress'd!

Hear me, my countrymen!—Behold this spot!
Around the eminence whence now I see
Those wanderers approach, there was a time
When the unnatural Briton's thunder roar'd
Louder than that shaking yon ships and isle—
And blood flow'd down these heights and stain'd the wave
Which ripples now in peaceful smiles below:
But the oppressor fled and left us free.
Yon exiles fought a fight like ours, but fail'd;
And now the sons of freedom bring their wreck
To freedom's only haven in the world!
How much more glorious seems to me thy glory,
Now that I find it lure from distant lands
The wrong'd, the wretched to thy virtues trusting,
Beautiful city of my birth—their all!

Home of the noble-hearted!—countless spires
Which I hence mark rejoicing in heaven's light
Speak of thy FAITH in heaven—and with that
Thou shalt not fail of its companion blessing—
HOPE can never forsake thee:—but thy boast
Of FAITH and HOPE is falsehood, if thou fail
To share that hope with suffering, for 'tis written
That the three graces of the soul are one,
But CHARITY the noblest of the three.
Be this thy attribute. It has been so;
So let it be forever:—and a radiance
Lovelier than any wealth or power can give
Shall pour its holy halo round thy brow—
Then—then—eclipse'd earth's sweetest scenes shall be,
Beautiful city of my birth—by thee!

* Governor's Island.

PICTURE OF A NEW ENGLAND FAMILY. BY REV. JAMES FLINT.

Let the time be a winter evening,—the scene be the country in the midst of a storm, when the falling columns of snow are rushing impetuously from the north,—when the careering winds, let loose from the polar regions, howl mournfully abroad, and sigh through every listed door and chasm that will admit their breath;—at a time like this, and a scene so dreary and desolate and tumultuous without, let us look into the decent dwelling of the husbandmen or mechanic whose circumstances are neither above nor below the golden mean of New England competence. However gloomily the storm may rage without, the fire blazes cheerfully within. Industry, with a prudent forethought, has collected and secured her various stores, and has not been sparing of her toils. There is enough and to spare laid up to gladden the hearts of the family group with a sense of plenty and warmth within, in contrast with the cold sterility and desolation that reign without. Indeed, all the light and genial warmth and comfort within are doubly enhanced by contrast with the cheerless and dismal aspect of things abroad. The father, whose nerves are braced with honest industry and toil,—whose robust frame and clear eye bear unequivocal marks of temperance and inward peace,—can look round with a contented and glad heart, upon the smiling circle,—the wife of his youth, the mother of his children, engaged in useful occupation or innocent pastime,—with her children about her the while listening to the passing news from abroad, to an instructive book, or to the tale of other times, or to the narrative of the traveller, perhaps, of things and sights most marvellous and passing strange. He is sole monarch of this little blissful empire. All his

subjects love him and love each other. Ambition has infused no storm into their bosoms.—False pride or shame has never made them sigh for costly pleasures. Ill nature, scowling discontent, sour moroseness, spoils not a single face in the whole group. They heed not the riot and uproar of the storm abroad. All is harmonious and peaceful within. The memory of years and events that are past, is recalled by the father, and his bosom dilates with joy as he recounts, while the countenances of his children brighten with the glow of patriotic sympathy as they listen to the history of the times that tried men's souls, of the heroic sacrifices and achievements of the asserters and defenders of our independence, of the battles they fought, the privations they endured, the virtues they displayed, that they might live and die free and leave their children to call their lands and their pleasant homes their own without a master.—Behold the scene! It is the sole surviving trace of paradise on earth, unspoiled by the perverted tastes and distempered cravings of artificial life, or the costly inventions of pride and luxury. And when, having duly invoked and thanked the author of all their mercies, they retire to rest, it is as sweet, as tranquil and profound, as is the sleep of 'infants empty of all thought.' Who will not say, 'peace be within this house.' 'The secret of the Lord rest upon it;' and may he 'give his angels charge' to watch over it. And when its blameless and happy tenants are summoned away from this asylum of their purest joys, affections and virtues on earth, may it be to a tearless and deathless mansion in their Father's house in heaven.

OUR CHILDREN.

Parents! I exhort you to love your children. Make them as happy as is consistent with innocence. Remember that the periods of childhood and youth soon pass away, and they ought not to be deprived of any satisfaction which of right belongs to them. Let your government be mild and equitable. Provoke not your children to anger lest they be discouraged.

Irritate not their tempers with severity, torture not their hearts with cruelty. The love of power is so natural to man, that even parents are in danger of displaying to much in the management of their children, and of exacting from them too selfish a submission. The wills of children should be regulated and not broken. Be careful, therefore while you aim to make them honest and obedient, that you do not render them diffident and servile. But in avoiding this extreme, guard at the same time against excessive indulgence, an error which is equally pernicious. Do not for the sake of gratifying them in the present moment lay up for them many future years of bitter repentance.

Though the minds of children may be innocent, yet they are not, previous to instruction, positively virtuous. They are a soil, where every kind of seed will vegetate. Now the earth is filled with the seeds of vice; pluck up therefore the weeds of evil as soon as they appear; be constantly employed in cultivating the manners, the understanding and the hearts of your offspring. Let the hours which are not spent in the school of judicious and enlightened preceptors, be passed under your own eye. Let not your children be educated in the street, where they will be in constant danger of learning impure and profane language, and of being rude mischievous and quarrelsome.

CLINTON LIBERAL INSTITUTE.

The summer Term of the Male Department of the Liberal Institute, will commence on Wednesday the 28th of May, next. Tuition for common English branches, per Term, \$4.00. For the Latin Language, Algebra, Geometry, Surveying, Rhetoric, Chemistry and natural Philosophy, \$6.00. For

the Greek, Hebrew, French, German and Spanish Languages, Astronomy, Moral Philosophy, &c., and the highest branches of Mathematics, \$8.00. Entrance money, fifty cents per Term; no other charges either for room rent or other purposes. No Student received for less than half a Term. One half of the Tuition bill, if required, to be paid in advance.

The young Ladies' School attached to the Institute is kept in a separate building, and will commence on Monday, the 12th of May next. Lowest price of Tuition, \$3.00 per Quarter; highest, \$5.00. Music, Drawing and French, extra charges. The scholars all board in private families; board and lodging, \$1.50.

JOSEPH STEEBINS,
DAVID PIXLEY,
TIMOTHY SMITH,
JOHN W. HALE,
E. S. BARNUM,
Executive Committee.

Clinton, April 5, 1834

* * * Editors friendly to the Institute are solicited to give the above one or more conspicuous insertions.

NEW-YORK CHRISTIAN MESSENGER

AND PHILADELPHIA UNIVERSALIST.

In presenting proposals for the third vol. of the Messenger it is merely necessary to say, that no essential change will be made in the course of the paper, unless it be to avail ourselves of every possible opportunity of increasing the talent and interest in its columns. It will, therefore, in the language it has ever held forth to the world, continue to "plead the cause of a slandered and persecuted denomination of Christians—the UNIVERSALISTS;" endeavor to inspire confidence among its friends, and to induce as far as possible the thoughtless and unconcerned, and even opposers, to come forward into the field of examination and "reason together" on the great and glorious doctrines of a world's reconciliation to God.

An interesting Discussion between Rev. E. S. Ely, (Presbyterian) and A. C. Thomas, one of the editors, is now in progress in its columns.

With unfeigned gratitude to the Universalist public for the many tokens of approbation bestowed upon our paper for the 2 years it has now been in existence, we submit these Proposals for the third volume, referring simply to the past, as a pledge for the future.

CONDITIONS.

The "N. Y. Christian Messenger and Philadelphia Universalist," is published simultaneously in New-York and Philadelphia every Saturday morning, on a royal sheet, quarto form, and close print, at \$2 per annum, in advance, or \$2.50 if not paid within the first 6 months.

Subscribers in New-York and Philadelphia will be promptly served by carriers, and all possible care will be observed in the Mailing department, that subscribers may regularly receive their papers.

The publishing office in New-York is at No's. 2 and 3 Marble Building, Chatham Square, and in Philadelphia, for the present, at No. 132 Chesnut-street adjoining the United States Bank.

P. PRICE, Publisher and Proprietor.

Beauties of Aminio-Calvinism.

Just published and for sale at this office, a neat 18 mo. pamphlet of 36 closely printed pages, entitled, "The Beauties of Aminio-Calvinism; or, the story of Deacon Caleb Comfort, to which is added the vision of Deacon Peter Pious." This pamphlet comprises the five articles which have recently appeared in the columns of the Messenger, under the head Five chapters on Partialism, and are designed to exhibit the change which has come over the Presbyterian denomination within a few years. Price \$4 per 100, or 6 cents single.

P. PRICE, PRINTER.

Nos. 2 and 3 Marble Building, Chatham-Square,